1:Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

526 piece of buckskin 13 to 15 cm. across. A thong is threaded through holes in its edge; it is stuffed with damp deer hair, and the thong pulled taut and tied. The long ends of this drawstring, tied in a loop, remain until ready for play, when they are cut off. This allows for shrinkage, otherwise, if the string were cut short before the ball is dry, it would pull out when it was struck. Some balls are decorated in red paint (Fig. 58). The stick (*ldcdvid*) is a branch with a short section of trunk for the crook. Children use smaller sticks.

The hoop and pole game (*t'údávid*) is played by men alone. The hoop (*tavádjúdá*) is a 2 cm. ring, 15 to 20 cm. in diameter, made of a bundle of buckskin strips about which another strip is spirally bound. The poles (*i'it'údává*), 2.5 m. long, have a deep notch encircling the butt. The ground is carefully smoothed for 10 to 12 m. and a line to mark its boundaries drawn at each end, beyond which brush is piled.[1] Two men stand at one end: one flings the hoop down to roll along the course, and both running a few steps, throw their poles. In throwing, the loop is held vertically against the wrist, the back of the hand moving forward and down. The object is to have the hoop lie on the pole; this counts one. A sector of the hoop must rest wholly on the pole; if this is disputed, a little stream of sand is poured from directly above, which must clear both the inside of the hoop and the edge of the pole. In the next trial the winner rolls the hoop back along the course. The stakes are [525] won when two points are gained in succession. If the ring lies in the notch (*p'ô'mágydgá*), it scores two and the game is won. An erotic interpretation is given when the pole pierces the hoop. The game really requires some skill.

● [831]

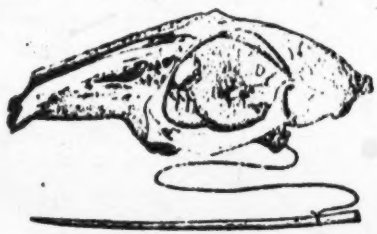

Fig. 60 (50.2-1614). Cup and Pin Game.

The cup and pin game (*hugdθd*) consists of a cotton-tail or jack-rabbit skull fastened to a sharply pointed twig, about 8 cm. long, by a slightly longer cord (Fig. 60). The base of the skull is cut away, the teeth drawn, and it is boiled free of meat. The cord is tied back of the incisors. Holding the stick, the skull is swung toward the body and caught on the point. Catching by any hole scores one; any tooth hole, six; ear hole(?), ten; incisor hole, forty; and if the stick splits

[1] There is no word to designate the course.

The reason given for avoiding the company of this girl was not her alleged prostitution. It was explained, instead, that she caused trouble and said cruel things to them whenever she was present. It is entirely possible that the other girls in reality considered her their rival for masculine attention, and because of her greater popularity, they had banded together against her. 883 578 156 208

Another more pointed example of united public opinion centering on the unpopularity of a woman is that of a widow in middle age. She seemingly feels that most of her fellow tribesmen are persecuting her. She is commonly viewed by the Havasupai as a troublemaker, and her presence is undesired but is tolerated by most of the tribe. This woman is described as having been antisocial from early childhood. Other children treated her with indifference or tolerance, and eventually taunted her for her strange behavior. Today, she considers herself superior to her fellow tribesmen in social conduct. She is given to aggressive and abusive verbal behavior which is largely ignored by others until it reaches a point that can no longer be tolerated. On fence posts and elsewhere about the canyon village area, obscenities have been written coupling names of various young people. These are credited to her authorship. The mother of one girl whose name had been seen in numerous places told the investigator without anger or perceptible excitement that "-----writes all those things, and no one pays any attention to what she writes because we all know she does it." The informant shook her head and added that she could not understand why the woman in question behaved as she did. 158 589 [831]

This widow's behavior is tolerated among her fellow tribesmen seemingly without animosity, although she appears to have no close friends. On the whole, other women appear to treat her kindly and do not take advantage of her. However, she is occasionally baited or teased by the young men. People generally avoid conflict with her whenever possible.

There are in the tribe perhaps two or three other women who have few friends, who are considered difficult to get along with, or who bear strong antagonisms toward a few individuals. Other women, as a rule, avoid trouble with such a person by associating with her as little as possible. Even women of this reputation, however, have their own circles of relatives or close friends, sometimes outside the Havasupai tribe, with whom they do maintain pleasant social relations. 156 157 578 572

Although antagonisms which have arisen over land disputes, or other issues of a serious nature, in a few instances continue to be borne by the disputants, as a general rule grudges are not lasting. Most quarrels are quickly forgotten and injuries are forgiven. 578

Quarrels of a serious character between women usually concern rivalry for the affections of a particular man. A second source of trouble is